

Brother L. O. Hubbard reports three accessions to the Brighton, Ind., congregation.

There seems to be a steady revival in the Washington Mission. Brother Lyon reports two more accessions.

The meeting at Union Salem, Ind., conducted by J. R. Keller resulted in 14 accessions to the church. Brother Hazlett is pastor of this congregation.

The meeting at Hagerstown, Md., conducted by I. D. Bowman resulted in eight accessions to the church. Brother Tombaugh in reporting this meeting, speaks very encouragingly of the work in that place.

Since his last report Brother McFaden has baptized and received into the church six more members, making a total of twenty additions in the past month. A report of his meetings will appear in a future issue of the paper.

In a personal letter Brother Furry speaks very encouragingly of the work in the South Bend congregation. The attendance is larger than at any time since he has charge of the work. The work in South Bend is building up.

A brother in Indiana writes us that he will send us some money about April 1, and enclosed a stamp requesting us to send him a statement. The brother who sends a stamp to the publishing house for a statement of his account deserves a chromo.

Brother E. J. Stanley, Lanark, Ill., writes: "If E. K. Teeter will carefully read John 13: 31-38 he will learn that the Lord washed the disciples' feet on the night that Peter denied him thrice. This denial took place on the night of his betrayal after the last supper according to Matt. 26: 26-35; Mark 14: 22-30 and Luke 22: 19-34."

Brother J. H. Swihart of Ind., is humble enough to attribute the cause of failure in a revival effort to the weakness of preaching instead of rain, mud, storm, and inclement weather in general. Such a man is not likely to preach poor sermons. Brother Swihart should remember, however, that a meeting is not necessarily a failure because there have been no accessions.

Brother J. H. Knepper, in remitting \$37.26 to Brother Cassel, the contribution of the Summit Mills congregation for the Washington church, writes: "In preaching to the people I had for a text, 'The people had a mind to work' Neh. 4: 6. My theme was, 'Building up the wall of the Capital city.' And I said Brother Cassel is our Nehemiah and if we will have the mind to work as a people it will go."

Beginning with April 1, Brother Ditch, State evangelist of Indiana, is expected to give half of his time to state work. Up to this time he has given but one fourth of it. It is the plan of the Mission Board to keep out of debt and do all the work they can possibly do with the money at their command. Unquestionably the Board is pursuing the right course and in the end will accomplish the most good in this way.

Brother John A. Myers recommends the literature of the "Come-outers" to the Brethren as profitable reading matter. It will be remembered that Brother Talley referred to these "Come-outers" a few weeks ago and especially to John O. Smith, who seems to have criticised his tract. Bundles of their literature have been sent to this office and we regret that our experience is not the same as that of Brother Myers. We do not consider it safe to follow their teaching.

So far as we have been able to learn the personal mention column is always eagerly read. We wish to assure our readers of our heartfelt sympathy in their effort to read intelligently the personal column in last week's issue. If any subscriber succeeded in arranging the scattered fragments of this column in an intelligent order, we should like to hear from him. If it is necessary we are able to prove that the editor was perfectly sober and in his right mind when the matter for this column was prepared.

Brief Notes

There is such a thing as cutting out more work for Repentance than she can do.

The beautiful office of faith is to bring together God's love and man's need.

Works is a great hustler, but unless Faith plans for him he easily becomes a great bungler.

Love is not forever and always smiles and sweetness. Sometimes she can wear a face of great severity, and even terror. How is it when she wields the rod of correction?

The most alarming spiritual symptom of the world today is the pronounced and increasing indifference on the subject of religion among all classes, especially the class known as the busy man. He wouldn't for a moment think of exposing his business to the same risks that he exposes his soul.

He who harbors a secret love for a certain sin, is very apt some day to suddenly run up against the temptation to commit that sin. Like as a skilful hunter studies the habits of his game, so the devil knows what kind of a trap and what kind of a bait to use for the heedless soul. He is a fool who tempts the devil.

The man who excuses a noticeable rudeness or selfishness by saying: "It is my way," needs to be told that one of the distinguishing traits of a mere animal, any that you may select, is a certain individuality, or habit of life, rudeness, selfishness, coarseness, which can be called "Its way." There are some people of this kind who have lots of four-legged company.

The French artist Charles Francois Felu had no arms, nevertheless he became a successful painter, using his toes to hold his brushes. Which goes to prove that after all success in life is not so much a question of opportunity, or of favorable advantages as it is of will power, and perseverance. Unlike the majority of people not nearly so badly off as he, the French artist simply refused to consider himself helpless. He who declines to give up will go up.

Prof. W. S. Sumner of Yale, has earned a good deal of unwelcome notoriety by saying in a recent lecture to students that ninety per cent of marriages are unhappy. He has been denounced on all sides, first because of his low estimate of happy marriages, and second because it is generally held that any influence which increases the growing prejudice among young men against marriage tends to immorality. Like many another man who temporarily disconnects his talking machine from his thinking machine, the Professor finds himself in hot water.

Dr. Leslie Keeley, inventor of the gold cure for inebriety died recently in California. A fortune of \$2,000,000 testified to the value of the gold cure financially. But it seems that he was a Christian Scientist, and in his last illness was treated by correspondence from Boston. This we think might be called Fog cure, or Wind cure, or Fad cure. The celebrated physician who cured so many others of the insanity of drink was himself a victim of this religious lunacy which started in Boston.

Professor Serviss tells of some of the recently discovered wonders of the starry heavens, and advises the ghosts of departed men and women who appear to hang around this little old dull world and chatter thru the mediums, to rather explore the wonderful heavens, and unravel the mysteries into which human genius so earnestly longs to look. We are inclined to believe that the spirits of the departed have nothing to do with the mediums, but that what is supernatural about their seances, if there is anything supernatural about them, is wrought thru the agency of lying spirits, devils. Let all Christians avoid these spiritualistic doings, which the Bible declares to be an abomination in the sight of God.

A policeman in New York during the recent cold weather plunged into the icy waters of the bay in

order to save a drowning man. It was a severe experience, and illustrates the general fact that all rescue work, of whatever nature it may be, involves sacrifice, pain, peril. It costs to be a benefactor in the world, to do unselfish work. It cost the Savior an infinite price to save mankind. They who would do good must not be surprised or turned aside by the expense. If we follow in the footsteps of the Master, we must be prepared to suffer with him.

A young man seeks to establish his relationship with his father who is a bigamist, and denies him. The manifest secret of the young fellow's rather peculiar effort is to be found in his erring dad's wealth. The old rascal is rich, and the son of his first wife hopes to get a slice of it. Otherwise he would hardly care to own relationship with a candidate for the State prison. There are many who might win the relationship of sons of God, with all that relationship implies, but they do not care for it. Our heavenly Father is infinitely rich, and offers to make us his sons and heirs. Strange that we should be so indifferent to so glorious a destiny.

Two boys in New York were missing some six months ago, and no one knew what had become of them until recently when their bodies were found in a close closet in a vacant house. They were smothered to death. The incident excites horror and pity in a large city, and as far as the million papers travel that printed the story. We are sensitive to tragedies of this material kind, and at the same time comparatively unmoved by the many thousand cases of moral and spiritual suffocation transpiring in all our cities, and in the country as well, among the young. Parents, ask yourselves whether the moral atmosphere which surrounds your children is of a kind to sustain life, or whether the soul is being surely suffocated in it.

A six months' race with death for a fortune of \$400,000 resulted in a victory for death. A man afflicted with rapid consumption was to have come into an inheritance of \$400,000 the first of June, and every effort was made by skilful physicians to prolong his life. He was carried to a milder climate, he was treated by the most scientific methods, but all in vain. Death got there first. He lost the money. We are not told whether he had any other hope, any other treasure to which money cannot be compared. The narrative doesn't mention such a small matter as his soul alongside of dollars. He may have had a hope of eternal life, and if he did, the fortune was nothing. If he had no such hope the fortune was a mockery. Who wins eternal life outstrips death.

It is said that when thieves fall out honest men get their dues. The application may not be a parallel one, but the proverb is illustrated by the quarrel between two magnates of a great manufacturing corporation. It is in the nature of a trust, and by means of the quarrel the public learns that the trust made twenty-four million dollars last year, and expects to make forty millions this year, all clear money. One man gets the bulk of this enormous sum. His profits last year were nearly \$400,000 a week, and will be \$700,000 a week for the coming year. It is easy to see that a few men of this kind may soon become more powerful than the government, possessing as they do unlimited means for corrupting legislative bodies and officers of the law.

A dying pauper, robed in misery and rags, was discovered to be rich, having nearly \$5,000 hid in his garments. He illustrates on the one hand the debasing power of covetousness, a vice which led him to deny himself not only of the comforts but also of the necessities of life that he might accumulate riches which would never do him any good. Few things are more debasing than the love of money for its own sake. Again we may draw another lesson from the circumstances of the supposed beggar who in his last moments was found to be rich. So may we, in spite of adverse material circumstances, sickness and poverty, failure and disappointment, be nevertheless rich toward God, and at the last turn out to be, not beggars but millionaires, children of a King, heirs of God.